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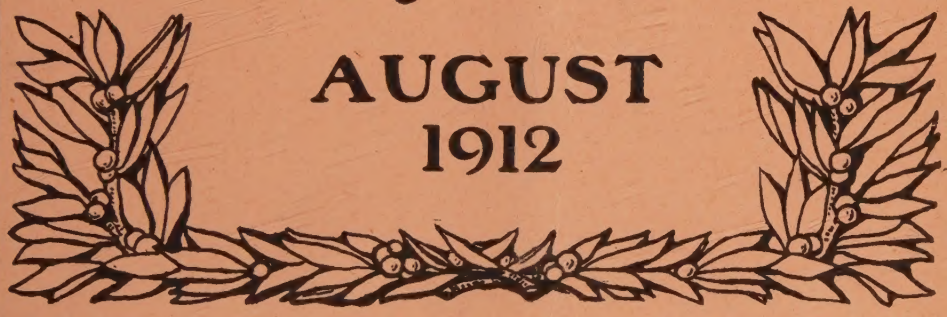

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The Unitarian Advance

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Subscription Price, One Dollar. Send remittance by check or money order, made payable to **THE UNITARIAN ADVANCE, 104 East Twentieth Street, New York.**

Published by **THE UNITARIAN ADVANCE ASSOCIATION:** George H. Badger, President and Treasurer; Edgar S. Wiers, Secretary.

Entered as second class matter at the Post Office in New York, N. Y.

New York Unitarian Headquarters, 104 East Twentieth Street, New York.

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THE PUBLISHERS.

The Unitarian Advance

Formerly The Unitarian. *Established 1906*

VOLUME II (NEW SERIES) AUGUST, 1912 NUMBER 12

WITH reassuring promptitude the American Unitarian Association has given good evidence that its recent absorption of the functions of the Sunday School Society means resolute "forward movement." The appointment of Dr. Edward D. Starbuck, professor of psychology at the Iowa State University, to be in charge of the field work of the new department of Religious Education has great significance. Prof. Starbuck is not a clergyman, and not a "Sunday School worker" of the conventional type. He is pre-eminently an educator in the larger sense of the term. His interest in religion is more than a denominational loyalty; his acquaintance with the problems of theology and religious progress, as his published writings indicate, is radical and thorough-going. We trust that he will bring into our work of religious education not only new zest but new ideals and new methods. We have come to a day when we need somewhat of courage in our manner of progress in this great field of church responsibility, and we suspect that Dr. Starbuck is the sort of man to assume his new work in this spirit.

THE Sunday School Institute has come to stay. While the company gathered at Meadville this year, was not as large as might be desired, the problem of its future development was vigorously dealt with, and a new method of organization instituted which will undoubtedly make its future career more commanding. The meetings at the Isles of Shoals which are in session while we write are largely attended, and programed almost to the limit of the possibility of those attending to hear and assimilate the rich things set before them. For the first time, the attendance at the Isles of Shoals Institute practically equals the attendance of the Summer meetings of the week preceding. And the quality of work is of exceptionally high order. Yet we cannot help noting that the Bible tradition in Sunday School teaching still dominates these sessions. Far be it from us to belittle in any way the unique place of the Hebrew Scriptures in ethical value; yet religious education for the modern age must more boldly accentuate the significance of ethics as over against "Bible-learning" when the latter means chiefly history, biography and customs of an ancient people. We are still too timidly traditionalists; and when our young people and teachers from many schools are brought together for these denominational "mass meetings" of incentive and enthusiasm, we wish that more might be done to rid them of conventional fetishes, and inspire them with new idealisms in this tremendously important work,—which with our churches must sometimes even be revolutionary in motive and method. Constantly do we insist that Bible-teaching is a means to an end, and, not an end of itself; but in actual accomplishment are we not still helping our teachers to believe that teaching Hebrew geography, history, biography, and literature has somehow of itself a saving grace, that to do these things of themselves, if nothing else be done, is essentially satisfactory? Why not have the courage of some more vital and radical adventure in the method of religious education?

THE final result of a very purturbed and nerve-racking campaign of pre-nomination agitation is a condition of things for which on the whole all friends of social progress and civic sanity may rejoice. The Republican party emerges from the throes of great organic disturbance with the accomplishment of precisely what under normal conditions should have been expected. Their president for the last four years has been nominated for re-election in accordance with a long established practice, an honor which he

could justly forfeit only as the result of gross unworthiness or signal failure in service. We have never believed that President Taft deserved such treatment. In him the Republican party has a man who very fitly typifies its essential traditions, principles—and failings. He is honest, high-minded, and self-respecting; his views are those of the majority of the people who may properly call themselves Republicans. If his instinct of ethical idealism is not strenuous, and his temper of activity not vehemently progressive, does he not the better, in these respects, represent the dominant tone of politics which have made the Republican party what it has been for the last twenty-five years? Could the Republican party, repudiating President Taft, remain intact as the Republican party, at all, according to the significance of its well-established traditions?

———o———

IF, in the renomination of President Taft the Republican party has been true to its essential traditions, the Democratic party in the nomination of Woodrow Wilson has been pre-eminently true to its essential prophecy. Without regard to party everybody may rejoice that a man of his qualities and record has been preferred over men of other qualities as a great party leader. Gov. Wilson's career in politics has been very short. It is distinguished solely by right things: a plucky and triumphal warfare with party bosses in his own state, the insistence on a broad-minded, progressive and essentially non-partisan program of reform legislation, in the face of the combined opposition of the machines of both parties, and the lifting of the scope of politics and public service to a higher plane than American partisanship has known for many decades. The manner of his nomination was honorable and peculiarly gratifying. One must frankly own that the Democratic party had more chances to do stupid and silly things at Baltimore than has fallen to its lot for many a year; and one is almost amazed at its well-nigh preternatural achievement in escaping such lavish temptation to folly in the face of its century-established propensity to blunder. But this time its ideals conquered its appetites; and its ideals are clear-cut and commanding. These ideals Woodrow Wilson embodies with fine-edged precision.

———o———

THE American people find no blurring of issues in this year's campaign therefore, so far as the two great national parties are concerned. What Republicanism essentially is, in sane and sober conservatism President Taft conspicuously embodies; what Democracy essentially is in daring and adventurous impulse of progressiveness, Governor Wilson typifies with clear-cut vigor. They are both honorable men; and the election of neither will involve national disaster or shame. Many very good and sensible men on either side will prefer the election of their own candidate,—and count the election of the other a misfortune; but all good and sensible men, we believe, will rejoice that in a campaign of vividly contrasting issues, no question of personal worth in the character of standard-bearers will bring into the campaign a tone of the ignoble.

———o———

AT the present writing the potentialities of a "Third Party Candidate" seem not very disturbing. Theodore Roosevelt made a good President and is, we believe, a right-meaning man. Some of the issues involved in his recent pre-nomination campaign appealed to us strongly. The manner of their urgency did not appeal to us so convincingly, and we cannot escape the conviction that the quality of his personality is not that which the American people in the long run prefer to honor. The leaders of our national progress have been of a singularly contrasting type; Washington, Jefferson, Adams, Lincoln and Cleveland, to name no later leaders, have been preferred over Hamilton, Clay, Webster, Seward, Blaine and Bryan. The men in the latter group were more brilliant and forceful in personal genius perhaps; they are the men who according to all preconceptions as to the weaknesses of democracy ought to "dominate the crowd" and win eager popular successes. In their own way each

has contributed vitally to our national development,—but each one failed of his ultimate ambition. The American people are not the sort of "crowd" to be swept away by brilliancy or forcefulness of genius; and overweening personal ambition or exaggerated egotism or suspicion-raising opportunism rarely dominates in our affairs. We fear that Theodore Roosevelt running as third candidate on the sole issue of his own vehement personality will make a sorry spectacle this year. Both Bryan and Roosevelt are honest men, and genuinely enlisted for large ideals; each has served his own party valiantly if rather theatrically. But neither is the sort of man quite moulded to the ideal of the American sober second thought. There is a moral, and even a religious significance in this fact.

A MONTH ago we took many of our subscribers into our confidence as to the financial problems of THE UNITARIAN ADVANCE. The responses to that confidence have been gratifying to the point of surprise. All question as to our future is now removed; and the hearty words of appreciation and good comradeship which came from a multitude of friends assure us that THE UNITARIAN ADVANCE is no mistake. It is here to stay—and to advance!

THE secretary of the Unitarian Conference of the Middle States and Canada has resigned to accept the call of the church in San Antonio, Texas, to be its pastor. His new work will begin the first of October. This will involve no change in the editorship or policy of THE UNITARIAN ADVANCE, but we shall present in our next issue a definite statement of our future plans which we believe will contain some interestingly new factors.

John W. Chadwick once said that narrowness and bigotry are the besetting sins of "the dissidence of dissent" as well as of a straight-out orthodoxy. Narrowness and bigotry are bad enough, but no worse, perhaps, than the indifference that cares "for none of these things."—*Christian Register.*

NEW YORK CITY MORAL EDUCATION COMMITTEE.

MORAL education in public schools is making headway. During August there will be held at the Hague the Second Moral Education Congress, at which delegates from all civilized nations will gather to promote moral education in public schools. Here in America interest among the practical schoolmen and women is becoming centered upon this problem as the next important one to solve. Vocational education must be first arranged for, and then moral education and the reconstruction of the curriculum will become paramount school issues.

The success of "visual instruction in morals" is opening the way to practical plans. This new method uses photographs from real life, of common things that happen on the street, in playgrounds and in general social life, as the basis of instruction. The photographs are reproduced by the stereopticon, and the "Visual Lessons in Morals" are given in school assembly halls during school hours before audiences of pupils and teachers. This is the method being used by the National Institution for Moral Instruction, with headquarters in Baltimore. Since January 1st last, Mr. Milton Fairchild, the director of instruction, has delivered such lessons before an audience of boys and girls and teachers aggregating 42,000, over a territory from Salem, Mass., to Kansas City, Mo., and at the expense of the schools themselves. Dr. David Snedden, the Mass. State Commissioner of Education, has received reports from the work done in that state, and finds general satisfaction among the school authorities with the results.

At the close of a very successful week's work in the Syracuse, (N. Y.), schools, fifteen lessons and two public explanatory lectures being given, a "Syracuse Moral Education Committee" was organized, with Professor H. A. Eaton, of Syracuse University, as its president. Such committees have also been organized in Auburn, N. Y., with Professor James S. Riggs, of the Theological Seminary, as president, and in Albany, N. Y., with Dean A. M. Bookman, of the Epis-

copal Cathedral, as organizing chairman. The purpose of these committees is to develop moral education to higher effectiveness in schools, homes and churches.

Mr. Fairchild is proposing that there be formed a "New York City Moral Education Committee" to include about twenty people chosen for their ability and influence in this field of education, and that plans be formed and carried out which will insure that the present generation of New York City children be better brought up morally than have been past generations. A successful work can now be accomplished because the school educators are becoming ready to move in this matter, and co-operation from the schools means that the masses of the children throughout the city can be influenced in the public schools. If a way to teach morality and yet to prejudice the children in no way against religion and their own home denominational associations has been found, then there is an opening for a practical advance in moral education in the schools. It will certainly be a great gain to all concerned if the serious side of life can receive emphatic emphasis in the public schools. This school instruction in morals ought surely to be supported by more effort at home to bring the children up well, and the churches can introduce in their Sunday Schools more definite instruction in morality, and also establish the religious basis.

THE MINISTERS' INSTITUTE.

The Ministers' Institute is planning to meet at the Hawthorne Inn, East Gloucester, Mass., Sept. 23-26. East Gloucester is a quaint place and the Hawthorne Inn of high reputation. The Inn has attractive verandas, the boating and fishing are fine, and the drives along the North Shore beyond compare. There will be a flat rate for each person of $2.50 (room with bath, $3.00), and clergymen and laymen are expected to bring their wives. Send your membership fee of one dollar at once to Rev. John M. Wilson, Lexington, Mass., and come in September and make this meeting a memorable one.

The program is most excellent, and will be sent you shortly. You cannot afford to miss this meeting, and you will surely regret it if you do not come. Write immediately to the Hawthorne Inn, East Gloucester, Mass., and engage your room.

EXTASE.

By Florence Harris.

God of the tempest, the rain and the thunder,
God of the meadows that smile in the Spring,
God of the infinite silence of Winter,
God who art essence of each living thing,
I fear Thee,
I love Thee,
I laugh in Thy presence,
My being is thrilled, every sinew and nerve—
Erect, all uplifted I tremble before Thee,
Alive with Thy life, I am ready to serve:
Nor fear Thee,
Nor love Thee,
For lo! in Thy presence
Emotions are nameless; and love, joy and fear
Are merged in one vast, indivisible yearning
To pulse with Thy being, to listen and hear
The song that at morning the stars sing together,
To join in that measure, to swell it along
Till the outermost waves of the moon-beguiled ocean
Shall tremble for gladness, shall join in the song.
O to feel Thee,
To know Thee,
To sense Thy vast purpose
Spelled out in each opening leaf-bud and bloom—
To serve Thee: in all things Thy fellow-creator
Performing Thy work amid brightness and gloom
Till I feel Thee,
And know Thee—
Till lo! Thy vast purpose
Shall conquer my word-scattered will, shall impart
New trust, and I know that my innermost yearings
Arise from Thine own ever hungering heart!

—The great tendency among men everywhere is to follow the standards and ideals that are dominant in the particular society in which they happen to move. It is a great thing to have a standard that overtops my little circle and yours; that can be seen from community to community, from nation to nation, from age to age. Such a standard has the Christ-life come to be.—*J. T. Sunderland.*

The Motive of the Unitarian Faith

By Rev. Edward Cummings,

Minister of the South Congregational Church, Boston.

AT the meeting of the New York Unitarian Club held at the Broadway Central Hotel, on the evening of May 29, three speakers were invited to discuss "The Motive, the Message and the Medium of the Unitarian Faith," these speakers being Rev. Edward Cummings of Boston; Rev. William Sullivan of New York, and Rev. Lawrence P. Jacks of Oxford, England, Editor of the HIBBERT JOURNAL. These addresses were reported stenographically by order of the Club, and the Unitarian Advance *is privileged to publish them in full. We present, this month, the first two addresses, and shall publish Mr. Jacks' address in our September number.*

The Editor.

I WARNED Mr. Slicer when he asked me to talk about the Motive and the Message, that my message was my motive and my motive was my message, and I find it very difficult to separate the two.

However, I feel that at least from my own point of view, I can answer your President's question, namely, is there any motive strong enough to make a business man want to do something besides make money? Is there any motive strong enough to wake up business men and women in a business country so that they will think that religion is the first concern of life? I have no doubt about that, and probably should not be here if I had. The motive which underlies religion and which ought to make it the first concern of business men, is nothing less than the salvation of the world, the salvation of the dying world. It is the social salvation, the individual salvation, because the two cannot be separated, the industrial salvation, the political salvation, the question whether your men and your women are going to take up religion as they take up their business, only making it fundamental—that is the question; whether men and women, whether towns and cities and states and civilizations are going to be saved or not. The question is no smaller than that. It is a dying world. That is not a theological proposition, but historical and sociological; and the very first motive and the very first job on their hands, and you realize it when you hear people talk, is to convince people that it is a dying world.

It is an extraordinary infatuation in which our civilization is living, a perfect fool's paradise, as though there had been no previous civilizations and no previous lessons to be drawn from history, that we somehow shall "go on forever." There is not the slightest ground for this infatuation. If we are to judge the future by the past, as we must very largely, we must see that our civilization is doomed to repeat the mistakes of the past and miserably perish unless it can discover some law of life and apply it, which other civilizations have not discovered or applied. That is the verdict of history, and your business men who pride themselves on common sense, efficiency and getting at the bottom of things and getting results, ought to know that. That stares at you out of every page of history. The verdict of history is the coroner's verdict and nothing else. The history of civilization shows it—your Roman history, your Greek, your Egyptian, your Babylonian and the rest, all show it, and the laws of civilization to which we appeal simply show that warning, repeatedly, that unless your civilization finds some law of life other civilizations have not found, and applies that law, it shall go the same way that the others have gone. The coroners are already telling us what the others died of, and what we are dying of. Take Monson, and see what he has to say, what his verdict is with regard to his inquest on Roman civilization and his prediction in regard to yours. He says history is going to repeat itself on a larger scale and with deeper meaning, going to repeat the mistakes on a larger scale with more

tragic meaning, unless we discover some law of life they did not discover. Because as Plato said, society is nothing but the individual writ large, and the individual is nothing but society writ small. You cannot work out individual salvation, because there are no individuals in the world. There are members of society in this world, there are members of families in this world, there are fathers and mothers and sisters and brothers, members of all sorts of families, organizations, but no individuals except a few anamolous cases like Robinson Crusoe before he got his man Friday—they do not count. That is the challenge. Do you want to live in a fool's paradise, and prepare for civilization the doom that has overtaken other civilizatons, or do you want to make it your first business to answer the riddle the Sphinx has put to each one, and each has failed to answer, so that they have passed on to the valley of humiliation and death?

Assuming first of all then that this is a dying world, the question is, what is it dying of? That is an interesting thing, and if you can tell what it is, you will understand what is my Motive. What are we dying of? What did they die of? They died of prosperity, business prosperity, material prosperity; prosperity, the one thing we all talk of, pray for and dream about, is what kills civilizations and has always killed them and is killing ours. Prosperity means on the one hand material wealth, on the other hand it means power; these are the two things which kill nations. Material wealth means luxury, self-indulgence to the deterioration of morals, to all the forms of selfishness, to individual, social, suicide; power leads to all the forms of selfish self-indulgence and exploitation. And that is another form of suicide—always has been. That means the survival of the unfit; it means the exploitation of the weak by the strong, and of the strong by the stronger, which makes the weak weaker and the strong weak, and the whole world worse and worse, till you get your old age and deterioration of civilization such as has taken place in the past and is taking place now. That is what they have died of, in the past—material prosperity—died because they have not recognized that the most important kind of wealth is the wealth we talk about and that sounds so impractical to the business man, the wealth that consists of the unseen and eternal, and if we are going to save them from self-destruction, we have to teach them to look to this wealth that is unseen and eternal. Any fool can see the wealth that is seen and temporal, but the search for that has always, unless it has been accompanied by the search for the unseen, the spiritual, the intellectual, the moral wealth, been a symptom of old age and decay. As a matter of fact there is nothing we are more certain of than this, that while in the early stages of progress, you measure your advancement rather conspicuously in gains that you call material wealth, and in the early and rather barbarous stages you set your government to report once every ten years on its progress, and it reports the number of bales of cotton and barrels of rum, there is nothing more certain than that the unseen elements are far more important. I could prove it if I had time and could take time. If all your material wealth were suddenly wiped out of existence, and we were enabled to live on the fruits of the earth for four or five years, we would renew it all, provided the intellectual and moral remained unimpaired. That is all it means—production and consumption. But, you take and destroy the unseen overnight and leave intact your buildings and railroads and accumulations of material wealth, and how long will it take you to get back your invisible wealth? It would take fifty or sixty million years, and in the meantime man would have become a tailless, arboreal ape wandering around in the ruins of a once-glorious civilization. And the foundation of the Message to your business man is that he does not know his business and that the most important work for him to seek, and the absolute indispensable wealth, is the unseen. He must be taught to look at the wealth that is unseen and eternal. Otherwise there is no hope for his salvation as an individual, no hope for the society or the nation or the civilization to which you belong.

That is the first consideration. In the lower stages of progress material wealth

bulks very large; material wealth, visible wealth, invisible wealth, spiritual wealth, intellectual wealth, moral wealth, like the two blades of a scissors, both indispensable; the material grows less and less in its contribution the higher the civilization, and the other more conspicuous, and of the two indispensable blades, the cutting blade is the more indispensable, and of the two kinds of wealth, the spiritual is the more indispensable—and it will take a good many Sundays to get that in the heads of the congregation, so that the church has a good mission on that score alone.

Now what is the saving message that religion has to bring to the dying world? For the fact that it is a dying world is the grimmest reality civilization has ever faced. I will give it in religious phraseology so that you will have it sufficiently spiritual for Sunday, and I say that the Message might be stated in the words "The kingdom of heaven is at hand." Did you ever hear that before? You don't believe it, but it is true. The kingdom of heaven is at hand, and one of the great missions of the church, is to make the world believe it and understand what it is. To many of them it is a spiritual roof garden in the next world where you sit around and join the choir and don't do much else. But what is this heavenly kingdom? It simply means, if I know what it means,—and I know what it means to me—the highest kind of kingdom, the highest kind of order; it means that the spiritual kingdom is at hand as contrasted with the animal kingdom, the vegetable kingdom, the mineral kingdom. I think that is all it meant to Jesus; the spiritual kingdom, the highest kingdom, not the animal kingdom of the body that perisheth, but the spiritual kingdom of God and the soul is at hand, and if you do not find it out, you will pay the penalty. If you live on the theory that this is not so, you will not be saved and you will be damned.

The spiritual kingdom is at hand. Human beings belong first to the spiritual kingdom, not to the animal kingdom, in which they happened to be classified; they are here to grow, to be divine men and women; they belong to the kingdom of God, to the soul and to the great realities. That is why men are worshipful, that is why they are Godlike, why I am willing to worship the humanity in Jesus or Abraham Lincoln. I don't want to pick out every man that is a Godlike man and say that we will worship him, but we will not be like him—that is what we are too fond of doing; when a Godlike man comes to us we want to put him out of the way so that he won't be on our consciences. You want to deify them all. Remember they all belong *en posse* to the spiritual kingdom, and some of them have shown their credentials, and it is up to you to be like them, up to you to be divine men and women, Godlike men and women, not on Sunday simply but on all the days of the week. That is what the spiritual kingdom means, that is what we mean when we say the kingdom of heaven is at hand. It means that the supreme law, so far as human beings are concerned, individually and collectively, is moral and spiritual law, and you are to obey that first and always. And after that the lesser considerations will take care of themselves.

The kingdom of heaven is a family kingdom. If you study anything you will find there is nothing but families in this world, no individuals, no individual rights, only family rights, rights of families, fathers, mothers, brothers, sisters; families, nothing but families, and when we say spiritual law is supreme, we mean family law is supreme. Evolution, happiness, progress, everything else, is family law, the law of devotion of the strong to the weak, and unlike the law of exploitation which you find in wealth and power and luxury, in prosperity. It is the law of devotion of the strong to the weak, that protects the weak, makes the strong stronger, and the whole world better. We know all this but we have not realized that the salvation of the world depended on it.

Well, we want a visible organic expression for the kingdom of heaven on earth. It is the spiritual kingdom finding expression in the great family law of progress. You have got it in democracy. Democracy is the kingdom of God on the earth for which the world has been praying.

Democracy is the great family kingdom; liberty, equality, fraternity—there is often a liberty without law which means nothing. But the liberty of fraternity is the liberty of the strong to get stronger by helping the weak, by making the weak strong and the strong stronger, and making the whole world better. And that is the creed of Christianity, the creed of the religion of Jesus; not of the religion about Jesus, but the religion of Jesus, the creed of the fatherhood of God and the brotherhood of man united in the great family kingdom of Our Father, the essential of all great religions. It embodies the law of progress, the great church state of the Father; the state church has gone, thank God, but we have the religious state and it is something worth living for and working for, and if need be, dying for, and being in business for, and any man in business for anything else than the success of democracy does not know what he is in business for. The spiritual kingdom of the industrial family is at hand, and you can be in business for God's sake if you want to, or for God's sake be in business for the sake of democracy. That means business of a religious force like any other part of life, that every properly organized business is an industrial family. The old phrase was "a business house," and that did not mean a work house. If you don't know that, there is something more to teach you. And the great business organizations of the world today are finding that out, finding out that to organize their great enterprises as families, as business houses, means the devotion of the strongest to the weakest, taking up the things which for generations the trade unions have fought for. And until you make of your business organizations industrial families and houses you will continue to have difficulties and you will not have prosperity and enter on the life that tends to wealth either visible or invisible.

It means again that the spiritual family or the kingdom or the political family is at hand, that the state family is at hand, and the national family is at hand, the spiritual family of nations is at hand, and they are all a part of God's great family kingdom, the house of many mansions, in which are many fatherlands and mother-countries, and many municipalities and many private families and over all a law of eternal life and progress, or happiness and prosperity, the law of devotion that makes the weak strong, the strong stronger and the whole world better.

There is no trouble about the Motive. This is a dying world and you have discovered the elixir of life, and you have got to fall into the great work of convincing the world that it is stricken with a fatal disease and must work out its own salvation and enter the spiritual kingdom, and begin to live the endless life for the individual and the nation.

Is there a spiritual message apart from that? Yes, there is. It is not that God so loved the world that he gave his only begotten Son, but that God so loved the world and so longed for the companionship of spiritual sons and daughters that he gave not only his only begotten Son but gave himself, and has been giving himself through all ages, and is giving himself day by day, has abnegated the throne of omnipotence, and has shared with these men and women his divine heart, entering into partnership with his poor ignorant children to undertake something he could not do without their co-operation and help. It means that he so loved the world that he waits for you and me and everybody else to discover some of the divine truth and to realize that all truth is part of the great revelation, and that all distinctions between sacred and profane have disappeared, and that all history is sacred history, that American history is sacred, and perhaps more sacred than any other, certainly more sacred for you and me; it means that he so loved the world that he gave himself to it, to this imperfect world, to this best possible kind of world, that because he first loved us he gave himself for us and is giving himself for us, that we might rise in the spiritual kingdom and enter upon eternal life here and now and go into the future facing the great adventure of another life, full of confidence, knowing that the soul is a heavenly body and that we have discovered its course and know it has an endless and eternal life like the path of eternal life

that draws us nearer and nearer to the endless day and shineth more and more and because of that great opportunity we ought also to love him.

I sometimes think that this world with all the talk about the decay of religion and the question whether religion is worth while or has a message worth while, with all the talk of people connected with organizations worried in its behalf—I sometimes think they are like shepherds whose masters left them in charge of flocks by night, and told them to watch for the coming of the new and better day. And the night was long and they waited and watched by the light of the feeble stars, the heavenly lights, and then by and by, as they carried their little rush lights to help the feeble light of the heavenly bodies, they noticed that the light of these bodies began to wane and disappear because the dawn was coming, and they thought a new light in the skies was hostile to the old lights, that the new day was hostile to the old religion, and they gazed steadfastly in the heavens and said—"How shall we lead our flocks when the heavenly lights are disappearing before this brilliancy?" But the sun was rising and the new and better day was coming for which prophets and kings had worked and prayed, the new day was at hand. The new day is at hand, and it is our mission to say to these bewildered people—"Turn ye, for behold your light has risen and the day spring from on high is at hand."

The Message of the Unitarian Faith

By Rev. William Sullivan,

Minister of the Unitarian Church in Schenectady, N. Y.

LET me say in the beginning that respecting the Message of the liberal faith, of our own fellowship, we ought to feel convinced deeply that we have one, that we ought to feel convinced deeply that the Message not only entitles us to a place among the religious bodies of the world, but that that Message is, of all, the greatest, the truest, the purest, the freest. I could not possibly, and you could not possibly, I suppose, enter or stay in a religious body that we merely thought was this, that we thought was one of a great many co-equal "sects." The most odious term, I suppose, is the term "'sect;" there is nothing in it but narrowness and bigotry. It is not our ambition to be ranked as one more in the classical number of varieties, but rather to show that in the understanding of our religious fellowship, that in our understanding of the attitude the human soul ought to take toward the infinite and transcendent, we feel that we have rested upon the essential truth which to us is unfeignedly true and it lies upon our hearts ever as a burden of responsibility until we shall vindicate it and make it known to others.

First, then, it occurs to me there is to us the deep conviction that we ought to feel all the value of the Message of Freedom, which combines freedom in its real sense with every reverence and with all worship. Coming directly to the message itself, it seems to me as we present it, it ought to be a religions message that issues in conduct. There are two elements in that definition: The religious message and its practical issue in conduct.

The Message of our fellowship and faith ought to be a religious one. It ought not to be mere conduct, nor merely a mystical presentation of a consecrated conjecture. It ought not to be mere conduct. It seems to me according to my present life a danger that lies close to our door that we should mistake the purpose—pardon me for saying "we shall mistake"—I understand there is not any standard of orthodoxy—I will say, I think we shall be likely to fall into error if we think that mere conduct and religion are co-terminous.

What is conduct? You cannot say it without demanding further definition.

Conduct may be one of three things: police regulation, restraining or attempting to restrain us from picking pockets and cutting throats, or a protective device of nature, one of those cunning designs of an inscrutible plan to keep the race moving, or it may be an experience or an energy of the human soul in which it catches intimations of the eternal. And when we say a church ought to preach conduct, I say do you mean police regulations or a protective device of nature for keeping things moving and producing a race which is worth while producing, or is it an experience of the human spirit which flings us before the august mysteries and supreme sanctities? And it would be deadly for us I believe if in our interpretation we should choose either of the two first. Therefore the first message, as I understand it, ought to be a religious message which involves and implies and brings before the souls of all of us these realities of which the human soul catches intimations now and then. These higher values, these summits of life, are therefore the experiences of the spirit that any one of us may reach.

In the second place our message, it seems to me, ought to be not only a religious one, but one issuing in conduct. Wide as the subject is I must be content with a sentence or two. Here comes the most difficult task, I think, in the public representation of a faith like ours; for a man must determine that conduct and delimit it and estimate it in accordance with the needs of the age of the democracy into which we are thrown; conduct which means in the first place a knowledge of the perplexities and problems of the individual soul, and in the second place a knowledge of those things which in our democracy built as it is and as you know it in this whirling and screaming America would lead to conduct as it ought to be in domestic and business relations. There is need of the utmost wisdom, of the most patient, constant, and careful teachers. For as I see the matter now, what is chiefly needed in the face of so many of the great difficulties and perplexities about us, is light. I cannot help thinking it is the age when the teacher is needed, that much evil comes not from malicious will but from a darkened mind that does not see. I think it is the age when the enlightened and the wise and zealous teacher has a supreme vocation as fully confident of his responsibilities, not daring to discharge or attempting to discharge that responsibility until he has exercised his mind, ripened his sympathies and extended his study, then ascending into the place from which the word of instruction is uttered, I think he has the supreme vocation of enlightening eyes that are dark and opening eyes that are blind to the higher and wider vision, a higher and wider vision than the world has yet seen.

And in speaking of this matter of conduct, and of conduct as a practical issuance of the religious principles that we enforce, it is necessary, I think, to avoid one extreme—others perhaps, too, but one I see plainly. We ought to have, and we have, a trust in human good; it is deep, profound and fundamental in our faith, it may be in fact the first article of our faith, trust namely in human good; but I think it would be a mistake for us, I think it would quench our fire if that became a merely idle optimism which says as it yawns itself to sleep that the world is spinning beautifully and bound to go all right. There is no law of aristocratic gravitation that will pull down the best things for us; things will not turn out right unless our brows sweat and our hands work hard. Let us have optimism but not have *laisses faire,* not the optimism that is spineless and invertebrate.

Along with that view of human nature, perfectly hopeful, but not pliant to hideous evils and shocking sins in the individual life of men locked in their hearts and in the social life of all of us, I think of all these things our message ought to speak.

One word in conclusion I would say. I trust that the church fellowship, the ministry in which we are so deeply interested, shall not mistake its function, shall not seem as though it were a rival of a college, a school, an academy. The things that we have to speak of are things of life and death, human beauty, human love, human sin; duty to others,

duty to the state, the duty of having the soul grow and widen out to catch those glimpses and intimations of the eternal. These are the matter for our preaching. How shall it be that we shall not be earnest in announcing them and spreading them, how shall it be that we shall so misconceive the supreme vocation and deal with these matters so as to make cold and frozen and academic the place from which the oracle ought to leap? There was a time when the church was a rival of the academy, when the people got nine-tenths of their education in the pew, listening to the grave pundit, but that time has gone. We are not to do the work of colleges or scientific societies, but to stand before the world with as much of the prophetic earnestness as we can get into our blood, as men who have wrestled with problems by ourselves and for ourselves, not having bought newspaper philosophy and current accounts, but having thought and considered and wrestled morally and intellectually with problems with which a grown intelligence and will ought to struggle, and then with something of the bowed head of reverence because we feel the twilight in which we wander, but with the upward look of hope, I think something ought to come that will prove to the world, what it so needs, that a soul which acknowledges no master on earth can be the humblest disciple and the leader of little children in the school of truth, in the school of reverence, in the school of service.

THE RURAL CHURCH AS A SOCIAL UNIT.

By Thomas D. Eliot.

IN Renan's "Vie de Jesus" is a very pretty picture of the rural church of Gallilee in the time of Jesus. "The people of this lovely and fertile country were seldom together except on the Sabbath. This was the day chosen for instruction. Every town had then its synagogue or place of meeting.... Inside, there were benches, a seat for the reading of the Scriptures, a strong-box for keeping the sacred Scrolls. These buildings, which in no way suggest a temple, were the center of all the Jewish life. They gathered on the day of the Sabbath for prayer and for the reading of the Law and the Prophets. As Judaism, outside Jerusalem, had no clergy properly so-called, the first-comer used to rise and take the reading for the day, adding comments quite after his own fashion, in which he expounded his own ideas. This was the origin of the sermon. ....One had the right to make objections and to ask questions; as a result the gathering quickly became a kind of free assembly...The synagogues were thus true little independent republics; they had a wide jurisdiction—guaranteed the franchise and exercised a surveillance over the voters. Like all the town governments until an advanced period in the Roman Empire, they made honorary decrees, voted resolutions having the force of law for the community, and imposed corporal punishments, of which the "hazzan," or teacher, was the usual executioner.

"With the extreme intellectual activity which has always characterized the Jews, such an institution....could not but give rise to very lively discussions. Thanks to the synagogue, Judaism has been able to come intact through eighteen centuries of persecution.....Quarrels of precedence were lively: to have a seat of honor in the first row was the reward of great piety or the privilege of wealth (sic!) which was much envied. On the other hand, the liberty, left to whomever wished it, of making himself the reader and commentator of the sacred text, gave wonderful opportunity for the introduction and spread of new ideas. Here we have one of Jesus' great instruments, the means which he usually employed to establish his doctrinal teachings. He entered the synagogue and rose to read: the "hazzan" reached him the book, he unrolled it, and reading the selection for the day, he drew from it some interpretation in conformity with his ideas. (cf. Luke, IV, 16-ff.).... The good Gallileans had never heard a gospel so akin to their cheerful temperament."

My translation is crude; so, perchance, may be the author's scholarship; yet to me the passage is suggestive of many things for our own country churches.

Socially, all rural communities are still largely undifferentiated groups, if we contrast with them the highly complex life and sharply cleft and subdivided institutions of the city. We have in the primitive synagogue a social unit suggesting at once the Friends' meeting, the New England Town-meeting, the school, the Chautauqua, and the modern democratic Social Center. Has not the failure of our rural church been chiefly due to a mistaken attempt on the part of city bred missionaries to impose upon the country town or village the manifold distinctions and standards of complexity characteristic of Urban life? Every mushroom hamlet thinks it must have, now or as soon as possible, one church of each sect, not to mention separate buildings and organizations for school, lodge, theatre, and city-hall. Friction, friction, friction. Jealousy, bankruptcy, undemocracy.

The thing has doubtless gone beyond rescue in many a village, but in many another there is still opportunity, especially if there be intelligent and socially minded summer residents on the ground, of putting under way the Rural Social Center—a building within the means of the community to be used as common meeting place for prayer, politics, reading, dancing, teaching, governing and enjoying life; by the law-abiding of the community as a whole, or by smaller groups for which smaller rooms might be arranged. Such a group needs no minister at starvation wages. The natural leaders of the other activities of the same group, or the secular officials, like the "hazzan" of old, could by common consent arrange for the weekly reading of fine religious or ethical literature of non-sectarian character, when special speakers were unavailable. Is not this good democracy and practicable?

University of Pennsylvania.

UNITARIANISM AND PENNSYLVANIA.

TO those interested in the development of Unitarianism in the Keystone State, the following notes may be suggestive. In the treasurer's report (covering 1825 and the first half of 1826) submitted to the first annual meeting of the A. U. A., held on June 30, 1826, the largest debit items save one are: "Appropriation to Rev. James Kay, Northumberland, Penn. $100.00," "To Donation to Church at Harrisburg, Penn., $100.00." These are the only such donations made in that first report; thus the earliest A. U. A. appropriations were made for work in Pennsylvania. From the first months of its existence, therefore, the A. U. A. was concerned to foster Unitarianism in this State, as it has been continuously so concerned till the present day. So the first annual report of the Executive Committee has frequent reference to Pennsylvania. "In the Middle States, also, Unitarianism is constantly acquiring new adherents." There is appreciative reference to Mr. Kay, "who preaches at stated times in several neighboring towns," thus justifying the appropriation made to him.

Early in 1826 Mr. Moses G. Thomas, agent of the Association, started on a tour of inquiry through "the West," visiting, among other localities, fifteen counties of Pennsylvania. He reports a zealous church in Harrisburg.

"During the session of the legislature, many of the members attend the meetings of the Unitarian society.....The society is composed of the most respectable class of the inhabitants." There is a church in Northumberland, where "Mr. Kay has opened a wide field for missionary labors, and can only at long intervals visit all the places where he is requested to preach." In Sunbury Mr. Thomas visits a Unitarian family, and in Pittsburgh finds a church with an average congregation of fifty to sixty persons, with "a convenient meetinghouse, a handsome brick building, situated nearly in the centre of the city." He thus describes western Pennsylvania. "There is much more attention paid to religion than in the middle and eastern counties....There is much bigotry and fanaticism, together with a general regard to religion and public worship, though of the 'orthodox' kind." That might have been written in 1912.

In Mr. Thomas' report to the A. U. A., he lists ten places visited on his tour where he thinks strong Unitarian churches may be expected to develop. Three of

these are in Pennsylvania—Harrisburg, Northumberland and Pittsburgh. In the winter of 1826-7, with the aid of the Association a handsome church building was completed and dedicated in Harrisburg. The fifth annual report of the Executive Committee offered to the Association's meeting on May 25, 1830, cites five Unitarian societies in Pennsylvania. In the tenth annual report, submitted May 26, 1835, "a correspondent from the interior of Pennsylvania" is quoted as follows. "I believe that many congregations, of sufficient numbers and strength to form a good nucleus, might be gathered."

Passing over four score years and two, let us inquire as to the situation in the spring of 1912. There are now, so far as known to the writer, nine established Unitarian churches in the State. Against one society in Philadelphia in 1826, there are now three; the Meadville church still exists, and there is a church in Pittsburgh, which has, however, no connection with the church of 1826. Erie has a church, developed from an earlier Universalist foundation; Lancaster, Franklin and Allegheny have churches founded within the last ten years.

The history of the intervening years can be briefly stated. The church at Northumberland, home and last resting-place of the great Priestley, contesting with the First Church of Philadelphia the honor of being the first American church organized as Unitarian, ceased to be. (Quite recently the old meeting-house has been opened as a Priestley Memorial and public library, and services are now held regularly). The church at Pittsburgh, numbering some of the leading citizens of that city, ceased to be, and had almost passed out of memory when Mr. St. John, in 1889, organized the present society. Similarly the church in Harrisburg ceased to be, and was wholly forgotten when, a few years ago, services were for a time held there. Mr. Kay's missionary work about Northumberland resulted in no new societies in that part of the State. In 1886 a society was established at Union City, with a small endowment; it is now extinct. Missions at Homestead, McKeesport, Newcastle and Warren, at all of which places societies were organized and preaching was carried on, sometimes for long periods, with settled ministers and generous outlay of funds, have resulted in no permanent establishment. Meantime the State has increased enormously in population, wealth and educational advantages.

The church at Meadville, the only one besides the First Church of Philadelphia which has had a continuous history since 1826, maintains its existence, so prominent members declare, only because of the presence of the Theological School. Apparently the weak hold of Unitarianism on the community, testified to by this judgment, is typical of the general situation throughout the state. Meanwhile, Illinois and California have a score of churches each, Michigan, Minnesota and Iowa each its good dozen. What is wrong? Unitarianism? Or Pennsylvania?

C. R. Bowen.

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FROM THE HEIGHTS.

By Harriet Morbrek Gleason.

Ah very fair the valley stretched for mile and mile below:
The fields so green—the fields so brown—the river's gleaming flow;
And over all, the Soul of All,—eternal, vast and still;
Methought the place some land of dreams—my home some long ago—
And I just waked to dream no more there on my sunny hill.

And higher climbed the gracious sun—and higher till the noon;
And longer fell the shadows long till fell the sun too soon;
And down the hill with backward look and tardy step I strode;
I saw—(was I their plaything then, the vale and hill's buffoon?)
The Height was now my Land of Dreams—the Valley man's abode!

And up the hill—and down the hill—we spend our lives that way;
The High Place bids the Soul be still—the Vale to work and pray;
We needs must clamber up to see, and down again to be!
When I look up from out my work—I climb and I am free;
When I look down from Vision's Height—my work transfigured see.

My Prayer

By Gwynn Myrick.

O God Omnipotent! Forever the Becoming,—
Glory fulfilling Glory, in still expectant Wonder!
I know Thee not:—yet Thou art all my knowing;
And what I am, is the deep, deep secret, fathomless, of what Thou art,—forever!

This is my Prayer:
(I fear no death, nor Hell of timeless horror:
With fixed eternity of Doom whence soul shall dread
A deathless torture for earth's little sinning;
Nor fear I death's oblivion:
Were not that sweet comfort,—if all else were lost?
Nor fear I eke the ignoble bliss of tame and aimless Heaven,—
As weak souls dream it:
Yet if that were real, there were soul's last perdition!
Not these my dread, that I pray for thy salvation,
Saviour of all mankind!):

But, O my God, *leave me not behind!*
In thy vast Urge of Being,
In thine on-rushing Glory of achieving Righteousness,
In thy great Agony and Stress of crowding Progress,
Oh leave me not behind, neither cast me off as wreckage:—
That the eternal tide of greatening Life with Thee sweep on,—
And I not of its crest!
Grant me that no To-morrow come, and I be yet of Yesterday;
That no day pass, when I pass not,—Thy comrade,—
On through its crystal gates to some new joy of what's Becoming,
And has not been!
That I lose not the growing wonder of triumphant Manhood,
Which suffers, agonizes, sacrifices bravely and with stern, strong laughter,
(Sometimes sins, and ofttimes falters, as is human,
Sometimes fears and shrinks and loses heart, no doubt),
Yet never wholly fails, nor thwarts its onward impulse,
Never loses step in the music-tread of Progress,
But ever grows, and gains,—
And fights to win world's gain, trusting its destined Better;
Crowds forward to have lusty part in the beating back of wrong,
Uprooting evil, slaying injustice, stifling greed and lust,
Purging all Earth of ignorance, folly, weakness, sin and sloth,
And winning God for the whole sum of Being,—
(Nothing am I, apart from all that is!)—
Winning God,—ay, God triumphant, urgent,
God, the All-greatening Glory, Gift of eternal Progress,
God, who—(with me)—is ever the Becoming!

Such is my Prayer; Give ear, O God!
And as I pray to Thee in Heaven that dwellest,
Most do I pray, through Thee, the Heaven enthroned,
To Thee in mine own soul that dwellest:
Ay, to Myself of selves!
For if there be not in Myself my prayer's straight answer,
What God can answer prayer?

The Modern Church and Social Justice

CONDUCTED BY REV. JOHN HAYNES HOLMES.

The Churches Speak Again.

IT would seem as though no great church council could be gathered together in these days without their being sounded a new call to social service, and a new challenge to the followers of the Nazarene to undertake the rebuilding of the social order as the pre-eminent religious duty of the hour. The latest instance comes from the Methodists, who, four years ago, if I remember rightly, led the way among all the Protestant denominations of America in recognizing the spiritual significance of what has come to be called specifically the social question, and in setting forth the principles and ideals of reform to which the churches must give allegiance in this *sturm und drang Periode*. Now once again have the faithful followers of the great Wesley spoken their courageous word and taken their familiar place of leadership. At the Quadrennial Conference, which was held in Minneapolis, Minn., in May, there was received a remarkable Report from the Federation of Social Service, which was organized and commissioned at the previous conference in 1908. This Report is remarkable in two ways.

In the first place, it sets forth once again, in slightly amended form, that platform of "principles and measures of social reform so evidently righteous and Christian as to demand the specific approval and support of the church," which has become so familiar through repeated affirmation during the last few years by nearly all Protestant denominational organizations. As adopted by the Methodists at this recent gathering, this statement is as follows:

"Equal rights and complete justice for all men in all stations of life.

The protection of the family, by the single standard of purity, uniform divorce laws, proper regulation of marriage, and proper housing.

The fullest possible development for every child, especially by the provision of proper education and recreation.

The abolition of child labor.

Such regulations of the conditions of toil for women as shall safeguard the physical and moral health of the community.

The abatement and prevention of poverty.

The best possible care of all dependent persons, and also all prisoners.

The best protection of the individual and society from the social, economic, and moral waste of the liquor traffic.

The conservation of health.

The protection of the worker from dangerous machinery, occupational diseases, injuries and mortality.

Free access to employment, and the means of self-maintenance for all men, and for the protection of workers from the risk of enforced unemployment.

Suitable provision for the old age of the workers and for those incapacitated by injury.

The principle of conciliation and arbitration in industrial disputes.

A release from employment one day in seven.

The gradual and reasonable reduction of the hours of labor to the lowest practicable point, and for that degree of leisure for all which is a condition of the highest human life.

A lving wage as a minimum in every industry and the highest wage that each industry can afford.

The most equitable division of the products of industry that can ultimately be devised."

More remarkable, however, in the second place, than this bare statement of "principles and measures," is the amplification of these standards of reform which constitutes the main body of the Report. In a succession of paragraphs, written in the most fearless and uncompromising terms, the Report defends and advocates the ten-hour day in "every business or employment," and the eight-hour day "in many of our large industries" where "strenuous working conditions" prevail—the minimum wage—and protection for the workers "from industrial accidents and industrial diseases"; and calls upon the churches to throw theiir "entire force" into a "nation-wide campaign" for the immediate achievement of these ends. Nor does the Report waste any time in discussing that question which weighs so heavily with many of our conservative-minded people, as to whether the churches *as churches* ought to go directly into the field of in-

dustrial and political activity. The social creed of the modern church, says this Report, "calls for active participation by them in campaigns for child welfare, for public health, for recreation, against poverty, against crime, and for international peace." "Underneath all present movements for industrial and social progress," it states, "there are fundamental principles which are in their origin Christian." Some of these are specified as the democratic control of industry, social justice, and conscious control of social progress. Nor are these mere high-sounding phrases, which are used for effect, and in partial, if not complete, ignorance of their real significance. Our Methodist comrades define exactly what they mean by these statements, and in no mincing terms—as may be seen from their explanation of what is involved in "industrial democracy." "The autocratic control of industry by any group of men," says the Report, "without regard to the rights, either of other groups who contribute to the industrial process, or of the public, is contrary to Christian standards. The immediate application, in every industry, of the principle of collective bargaining, is not only essential to the protection of the modern industrial worker, but it is the first step toward that co-operative control of both the process and proceeds of industry which will be the ultimate expression of Christianity in industrial relationships."

Here, in such utterances as these, do we have what many of us have long been seeking—the unequivocal identification of the church with the class interests of the workers. Whether this will really be the case in actual practise, time with its revelations alone can tell. But that the Methodists are at least fronted in this direction is evident enough from the words of this inspiring Report.

Even more remarkable, perhaps, as the expression of a more general Protestant constituency, is the social message which has gone forth to the churches of all denominations from the Men and Religion Forward Movement. To many of us, it was a matter of growing amazement, through the winter just past, to witness the vigor with which the gospel of social reform was preached by the leaders of this Movement, and the unqualified determination which they showed to identify Christianity with the work of rebuilding the existing fabric of society. "The gospel of reform preached by the present day social worker has been made orthodox in the Protestant churches of America, has become at last a dogma in the Christian faith," is the way Prof. Walter Rauschenbusch has summed up the achievement of this nation-wide crusade —a remark which shows how, with almost startling suddenness, the evangelical Christianity of today has taken on a form and character wholly unknown to the Finneys and Moodys of a generation or so ago.

The message of the Men and Religion Forward Movement, in so far as it bears upon the social question, has been crystalized in a Report which was adopted by the great National Conservation Congress which was held in New York, from April 19th to 24th, as the final demonstration of the campaign. This report gives appropriate place to what has long been the traditional task of the church—that of "bringing to wholeness individual persons, whose lives are fractional—the sick, the ignorant, the poor and incompetent, the weak in conscience, the impoverished in ideals, the unbelieving;" but this plea is almost wholly swallowed up by the plea for social action which follows, and which constitutes the bulk of the Report. Under the significant chapter title, "The Kingdom of God and the Economic Life,"—which itself would have been meaningless if not blasphemous a dozen years ago—the Report makes this call upon the church:

"In order to preserve the Christian civilization which our fathers built by their sacrifices and in order to carry it forward to fuller perfection, we must work out an order of industry and commerce which shall be at least an approximate expression of the fact that all men are of one great family with one Father, and which shall embody Christ's law of love and sacrifice in the institutions of society. The great awakening of the social conscience warns us that all men are coming to a sense of sin as to our social order and are feeling the craving for something juster and nobler. As Americans, we are humbled and shamed when we find poverty and degradation establishing them-

selves in permanent form on American soil. As Christians we have a call which brooks no refusal. The mind and heart of the Christian church must from now on address itself to the great constructive task of creating a Christian economic order. If the church lacks boldness or vision for its task it will find itself outstripped and outbid by socialism."

The Report then considers specifically the factors of modern individual life. Turning to the side of production, it says:

"As Christians we propose to help all men to a full salvation. But men are not fully saved, either in body, intellect or spirit, who have to live the driven and joyless lives led by many workingmen in the industrial countries. On behalf of the higher life of men we must stand at least for a moderate maximum working day, for a living wage as a minimum, for the protection of childhood and adolescence from exhausting toil, and for such limitation of female labor as will protect the mothers, the homes and the future of the nation."

As to the analogous but more fundamental problem of the distribution of the wealth of the natural world and of the fruits of labor, the Report makes the following remarkable statements:

"We shall have to consider whether it is compatible with the Kingdom of God on earth that a minority of men own the bulk of the soil, the water rights, and the mineral stores, and the great majority of God's children are left with no property rights in what God made for all. We remember that the ancient law of Israel was careful to provide every family with land and to prevent the permanent landlessness of any. In some way we must find the economic means of accomplishing the same end in the complexity of an industrial civilization. Religion, morality, history, and statesmanship unite in demanding it."

The Report then passes on to name a large number of specific reforms to which the church should immediately commit itself *as an organization*—such as housing, education, public health, play and recreation, abolition of child labor, etc., etc. And then, dealing finally with the whole subject of the church as organized for social service, the Report concludes, in the tone of prophecy:

"Religion will either mean a great deal more in America within the next ten years than it has ever meant before, or it will find itself before the end of that time in the way of meaning nothing at all..... The test of a political system is in the men it produces. The test of an industrial system is in the men it produces—those who organize the work and those who do the work. The test of a religious system is in the men it produces. The churches are responsible not only for the people gathered in their congregations, but for all the people in the community."

In commenting editorially upon this almost revolutionary document, "The Survey" points out the fact that, according ing to Prof. Rauschenbusch, there were but three men, a quarter of a century ago, who understood the meaning of socialized religion and were trying to arouse the church to a consciousness of its social duties,—Josiah Strong, Richard T. Ely, and Washington Gladden. These three prophets are still with us, fortunately, and how their hearts must glow as they see the change which has now come over the face of Christendom, and to the accomplishment of which they themselves, through all these twenty-five years, have been contributing so much! The battle is not yet won by any means—but!

DO THEY FORGET?

Suggested by "Do We Forget" in *Woman's Magazine.*

By Sarah E. Burton.

Do they forget, our loved and lost to sight,
Knowing nor death, nor sorrow's bitter blight,
Absorbed, entranced, within those realms of light,
Do they forget?

In joy of meeting those who went before,
In learning as a child the angelic love,
Seeing that death is conquest, nothing more,
Do they forget?

Because no word comes to the mortal ear,
No loving hand to stay the ready tear,
No voice to whisper hope and banish fear,
Do they forget?

We cannot rend th' impenetrable mask,
But know new life brings ever the new task,
And perfect love would not the question ask
Do they forget?

The silences of love! Who has not known
What flowers bloom in wordless hours alone?
If thought and feeling still are with our own
Do they forget?

TO JOSEPHINE PEABODY MARKS:

On the occasion of her giving at the Isles of Shoals Unitarian Summer Meetings a talk on "A New Adventure for Poets," with readings from her own writings on the Social Question. Wednesday, July 10, 1912.

Thou poetess of elfin touch!
The cosmic sweep of fairy pen
Wherewith thou bind'st the hearts of men
Enwonders me afresh with thought
Of how dear God hath ever fraught
With life divine his human clay.

As weave the fingers of thy soul
Fair tissues out of spirit stuff,
Their busy beauty were enough
Had not we seen the radiant grace
Of heart-warm love in thy sweet face,
When singedst thou thy song, today.

Such lives as thine refresh our hope:
The songs thou sing'st to stars arise;
The love of kind seen in thine eyes
Bids other souls arise and sing
And start upon the spirit-wing
The words of love they dared not say.

Sing on, thou bird of effort's dawn,
Of spirit as of song so rare!
God gave thee voice that everywhere
Thou mightest rouse the hearts of men
To fresh endeavor as they ken
Man's love of man the Father's Way.

MARION DUDLEY RICHARDS.

AT THE ISLES OF SHOALS.

THE privilege of writing the account of the summer meetings at the Isles of Shoals was given to a new-comer, one who made her first acquaintance with the meetings and with the islands this summer. That such a responsibility should have been accepted by a new recruit, is testimony of the inspiration and enthusiasm which the week offered. The account cannot be therefore a comparison, in any way, with former years. Many a person who has been attending the meetings for several years, could doubtless do them more justice. To them was granted the privilege and pleasure of greeting friends of former summers, "Old Shoalers," as they are pleased to call themselves, and added to this was also the privilege and pleasure of greeting the new comers, making them feel at home and as members of a large family with one purpose and one motive. This atmosphere is quickly discerned by the new comers, and it is one of the inspiring and tangible assets of the week as a whole.

The Isles of Shoals, where our summer meetings have been held for sixteen years, are particularly adapted for conferences. The simple, rugged islands, surrounded by the ocean with its depths to awe and challenge one, stand apart from the world, with its problems, but not so remote but that communication with the world can be had, and where one can quietly consider and survey those problems and readjust himself to their possibilities. The feeling of a year of work well done, and the summer season of vacation at hand, added a zest of lightness and pleasure to the more serious business of the conference. To hear and to learn; to receive, in order to give; to solve difficulties; to get different points of view were the underlying motives of those who journeyed from far and wide to attend the meetings.

As chairman of the program committee, Rev. George H. Badger of New York, explained that the fact that the speakers on the program were largely among the younger men of the denomination, was not accidental but intentional. The committee felt that it would be an excellent thing to hear the message of coming Unitarianism from those who will be largely instrumental in shaping its future.

The meetings opened Sunday, July 7th, and the morning sermon was delivered by Rev. Edgar Swan Wiers of Montclair, N. J. Mr. Wiers's message was of the continual change that is taking place in everything. This is looked upon by many as very hopeful, and by others as depressing and destructive. We see the change through history, in society, science, art, industry, invention, religion. The very hills, which are termed by the poets, as unchanging, we have seen changed through the forces of the ages.

That religion should change is only natural. Of what vital force would it be in the world if it represented the same things to the minds of the twentieth century as it did to the first, tenth and fifteenth. A step beyond this is that God himself, the maker and force of the universe is constantly changing. Why not?

We need never fear that that source of light and life would be out of harmony with his universe, and if it is the nature of his universe to change, he himself, must change, too. A religion which keeps apace with the times and conditions must be in a constant state of change and progress.

Sunday afternoon an impromptu sunset service was held on the west piazza. Miss Frances M. Dadman read selections by Celia Thaxter whose poems on the Isles of Shoals are so charming.

The evening sermon was by Rev. Albert C. Dieffenbach, of Hartford, Connecticut, who has but recently become affiliated with the Unitarian fellowship. Mr. Dieffenbach's enthusiasm is something to admire and emulate. His sermon was on the Abiding Church. The difference in sects is a natural condition. They are simply the different ways that men have of expressing their religion. Each has something of value for the world and from each we should gain something. The Unitarian Church needs stronger organizations. The church is necessary, although many disclaim its usefulness from its inefficiency. Hence the church must prove its efficiency by meeting the needs of the people of today, and in order to do this it must organize. If the Unitarian denomination would grow, it must be more aggressive. It must give the world its message in clear and decided statements. The church has a difficult work on its hands, for it is that of character forming and character keeping. Not directly does it enter the arena of the world, but, understanding the world's problems, it can deal with them through the men and women whose souls it has reached and inspired to nobler living.

The usual custom of Candle Light Service in the little stone chapel, was renewed with interest. The men who conducted these and the morning services were Rev. Henry Wilder Foote, of Boston; Rev. Abbot Peterson, of Lancaster; Rev. Laurence Haywood, of Newburyport; Rev. Franklin K. Gifford, of Sandwich; Rev. Otto Eugene Duerr, of Melrose; and Rev. William Henry Ramsay, of Wellesley Hills. The morning services were very helpful with the short sermons, dealing with the homely, every day things of life, which after all, are the most difficult to meet.

Monday morning Rev. W. S. Morgan, Ph. D., of the Pacific Theological School, gave a scholarly address on "Our Missionary Gospel" in behalf of the American Unitarian Association.

A most interesting and vivid lecture was that by Prof. Charles Zueblin, given Monday evening, on "Walt Whitman, Prophet and Democrat." Prof. Zueblin's enthusiasm for the power and greatness of his subject was most decided, even going so far as to place him first among the American men of letters. Of mixed ancestry, Whitman was a Bohemian. His life was decided into three parts, preparation, work, and fulfillment. During the first thirty years he led a sensual life; did newspaper work of small merit; and prepared for the change in his life, which seems to have come so suddenly and so effectually, that from that time on he was a wholly different man. His works have great insight into the elements of life, and a great love of beauty in nature and man.

Tuesday's morning meeting was the message of the National Alliance. "The Consecration of Our Women" was the address given by Mrs. Claude U. Gilson, of Wellesley Hills. The Alliance, which is independent from all other organizations in the church, has for its purpose, the quickening of the religious life of the church. It has, therefore, a dfferent function from the Sewing Circle, which is principally to create and keep alive a social intercourse among the people of the church. The Alliance meetings are for the purpose of discussing the needs of the church, both at home and elsewhere, and the ways and means of meeting those needs. The fundamental purpose of the Alliance should be kept in mind, without attempting to make it take the place of a Woman's Club.

Rev. Edward F. Hayward gave an address Tuesday evening on "The Grace of Hospitality." This is a very important requisite in the success of a church. Having a hospitality committee doesn't cover the need however. The spirit should be

in every individual, so that a stranger, who might be "an angel unaware" would feel at home in this church from the atmosphere of its people.

An innovation was tried Wednesday morning, which worked out very successfully—a Sunrise Service. This meant arising and being on hand at 4.17 a. m. Forty-two gathered in the summer house on the rocks, and facing the rising sun, united in the simple and beautiul service, conducted by Rev. Palfrey Perkins of Brighton, Mass.

The address that morning was by Mr. Perkins and was the message of the Young People's Religious Union. His subject was "The Coming Unitarian." He said not being a prophet he could not tell what the coming Unitarian would be but he could tell what the coming Unitarian should be. Every young person should feel the social call for service, and the individual responsibility. This means the necessity of developing the soul, that it become stanchly loyal and actively aggressive.

A trip to the Appledore was enjoyed Wednesday evening, and there, both houses had the pleasure of listening to a most delightful talk by Mrs. Josephine Peabody Marks, on "The New Adventure of the Poets." Mrs. Marks is the author of "The Piper," also "The Singing Man." She read the latter to the audience. The new thought of Social Justice is its theme, and it is this that is the new adventure for poets, interpreting the new social needs and new conditions for the lifting of the workmen from their down-trodden, deplorable state to lives of freedom, where they can sing at their work, and be glad.

On Thursday morning Dr. Charles F. Dole, of Jamaica Plain, gave a splendid address on Social Justice. The will is the highest thing to cultivate, but this should be modified to express good will. There are in this world, the extremists, those who strive wholly for the material things of the world, and the others who strive only for the spiritual things, denying the material. Both sides should be cultivated, one as necessary to the complete man and woman as the other, in order to understand and appreciate the needs of all. The church should do in its collective way what the individual should do. It is neither for one class or another, but for all classes, to learn and know the truths of life, so that when they say, "Thy will be done," they will mean it.

The address by Mr. Wiers on "The Genius of Dante," Thursday evening, was a splendid piece of appreciation, work and exposition. The different interpretations of the conditions and reasons for being, of the divisions into Hell, Purgatory, and Heaven, show the marvelous genius, both introspective and creative of that master of poets. He saw that these states of being are not something to come, but exist, in the lives of mortals. The three conditions represent failure, struggle and attainment. Mr. Wiers reproduced the thought of the poem in a masterly way, depicting the different characteristics in mankind, and the places they occupy in life's plan.

The attitude of the ministers had been listened to with attention and interest all the week, but on Friday morning, the layman had his opportunity, and the chance was most positively taken by Mr. Emerson D. Harris, business man, of Montclair, N. J. "The Layman's Responsibility" was his subject. He began by asking what justified the church in asking the support of the layman. That Mr. Harris does support the church in work and money, shows that he believes that it is justified, though he said that it isn't so much for what the church has done as for what it can and is going to do. We all have flashes of visions of things that we should like to do, of things as we know they should be, and it is the business of the church to harness those flashes of visions, with motive power and to furnish the ideal. The church cannot afford to be passive. It must be aggressive, and must work hard to generate its teachings. The church should advertise and should organize in active committees, who shall see to such things as advertising, extension, hospitality, and membership. The layman should so believe in his church and religion that he should not be afraid to talk about them, to invite people to hear his minister. The layman should also give a part of his busy time

to working for his church, and a part of his income for supporting it.

The annual meeting of the Isles of Shoals Association took place Friday morning. Mr. Thomas H. Elliott, of Lowell, was elected honorary president, after his long and faithful service. Mr. Brigham D. James of Jamaica Plain, was elected acting president, Miss Emma C. Low, Rev. W. I. Lawrance and Mr. Emerson P. Harris were elected vice-presidents, and Rev. Palfrey Perkins added to the executive committee.

The regular custom of a concert by the quartet was observed on Friday evening. A most delightful musical program was given by Mr. F. Lyman Heminway, tenor; Miss Grace R. Horne, soprano; Mrs. Heminway, contralto; Mr. Frank T. Morrow, bass, and Mrs. Lena Horne Donaldson, accompanist, assisted by Miss Dadman. After the candle-light service the orchestra played for dancing.

Saturday morning brought a stimulating address of Dr. Dole on The Message of the Unitarian Temperance Society, and on Saturday evening we enjoyed a most beautiful and satisfying reading of "The Terrible Meek" by Mrs. Helen Wiel. The religious services of the second Sunday were conducted by Rev. F. S. C. Wicks of Indianapolis in the morning, and Prof. Frank C. Doan of Meadville in the evening, with two resolute and kindling sermons. A brief communion service was conducted in the afternoon by Rev. Geo. H. Badger. H. S. C.

POST OFFICE MISSION WORK IN ERIE, PA.

As a result of the report of our local secretary at the recent meeting in Erie of the Meadville Conference, several Alliance representatives asked, regarding our Post Office Mission report of about 21,000 sermons used since October, 1910, "How did you do it?"

As chairman of that committee, I was asked to supply the answer. Having just mailed to the three inquirers their replies, I have been asked by our pastor, Rev. T. P. Byrnes, to furnish your office with a copy that you may publish if you so decide. If our experience can be helpful in any way, we gladly contribute our little mite for the furtherance of a cause we all hold dear.

We also hope to see published the report of "The Unitarian Extension Committee of the Meadville Conference," which you may receive from any of the following sources—the Conference Secretary, Rev. Mr. Secrist of Meadville, Pa.; the Alliance Conference Secretary, Mrs. Stearns of Dunkirk, N. Y. (appointed at Erie to substitute); or from Mrs. Boynton of Buffalo, N. Y.; failing these, as chairman of that committee, I could supply you.

A copy of our letter follows:—

First.—Send to Boston for the "cheerful letter" and "Miss Ellis' Mission papers." Read these *yourself* until you are saturated with the desire to emulate the little woman whose influence will live for long years in our faith.

Second.—After proper inoculation, study *yourself* to find out your own lack of knowledge of our literature. Remove that lack first and then proceed with this further plan of action.

Third.—Then study your own church and its needs.

Fourth.—Make your own people *anxious* for the literature. To do this, ascertain several weeks preceding the delivery of your Pastor's sermons the list of a certain number of his subjects. Have on hand at the close of each sermon others from Boston which parallel and develop his subject. Do not have enough to go around as scarcity greatly increases the desire for anything—even sermons. If any pastor, of any other church of different or similar or identical faith, is running a course of sermons or lectures along lines upon which we have literature, find it out, get material accordingly and use it. If any public movement is advocated in your city, again find out what Boston has and USE IT.

Fifth.—Advertise in some paper which reaches a more or less local constituency and so establish a mailing list and possible Centers to become Extension Circles.

Sixth.—Mail reply post cards occasionally to your friends upon your list asking such questions as "We have recently received notice that ————some sermon————has been published, would you be interested in that line of reading?" or "We have on hand sermons upon doctrinal, philosophical, temperance and social topics; have you a preference and will you kindly state it for us that we may become mutually acquainted in thought?" or "We have especial interest in trying to comfort the sad and broken in spirit; do you know of a friend who would enjoy literature such as 'Living in the Upper Stories,' 'The Wonderful Hope,' 'The Thorn Bearers,' 'Blessed Be Drudgery' (or any other of the manifold sermons which you may know as fitting your own list)? If so, please let us know that we may have the joy of being the comforter."

Advertise in local papers when unjustly and persistently attacked in the public press reporting public speech, somewhat after this fashion:—

"Those desiring the TRUTH regarding UNITARIANISM, drop a postal for FREE LITERATURE to (give an ADDRESS)," or "Any one desiring a knowledge of the MODERN ATTITUDE upon prayer (atonement,

or other live or locally active theological topic) drop, etc." Add these names to your Center work and P. O. M. list after you have sent all we have on such topics in Boston. Correspond with these people and read books which you can recommend as of *mutual* interest along the lines in which you have ascertained an *individual* interest. This second suggested advertisement will give no offense at any time,—and we should be careful to avoid offense—and again look to Miss Ellis, and work in the spirit of her Master and ours.

Seventh.—Establish racks in all stations and public places where it is allowable and keep them filled with literature which touches matters of interest locally in all lines.

Eighth.—Send to Boston for a number of books to use as a circulating library. Your own public library may have them, but actual sight acquaintance is better than a hearsay one and sight acquaintance often leads to hand and head knowledge.

Ninth.—Where you know of the existence of a live minister whose parish can afford to publish his sermons, send for an exchange or get a list of those published and buy a *few* selected ones upon topics you know to be of interest to your own church.

Tenth.—Keep a list as suggested by the Montreal representative in Brooklyn last fall—each name with the numbers from *one to* and *including* the highest number or letter published in Boston and cross out each number as sent so that there may be no duplication unnecessarily.

Eleventh.—Get, and use in an inviting way, the free Sunday School literature. The children are the hope and comfort of any church and do something for them.

Twelfth.—Avail yourself of all sermons advertised in any way in any Unitarian papers and write for them.

Thirteenth.—Hope for no returns. Be willing to work in the dark and trust that effort *will* blossom forth into beautiful and full fruitage some sweet day. All these things we have done, and though we knew of no results other than the renewed spirit of our own little church—yet it has all paid infinitely beyond hopes and plans.

Please let me say in conclusion that no *one* woman has vitality to do this work alone. Have a large committee working under and in harmony with some woman who will try to work, as I said before, in the spirit of Miss Ellis, of her Master and ours.

MRS. ROBERT C. STEVENS.
Post Office Mission Chairman.

———o———

We cut the following from *Christian Life*:—

During the present war in Tripoli a Protestant (Waldensian) soldier in the Italian army died at Derna. The priests insisted on his being buried outside the walls of the cemetery. Now the Italian government has replied to this insult by ordering the cemetery to be so enlarged as to include the grave where he lies.

THE FIRST UNITARIAN CHURCH.

Erie, Pa.

REV. THOS. P. BYRNES, *Pastor.*

WE are closing the most interesting and prosperous year in the history of our church here. We started at the beginning of the church year an adult class in the Sunday School under the leadership of Prof. S. A. Drake, which has had an attendance during the year of from thirty to forty adults. We are studying Rev. J. T. Sunderland's work on "The Character of the Bible." We also introduced a new feature into our church this year in the way of an "Open Forum," following the morning service in which the pastor invites questions, comments, inquiries, and suggestions, on the subject and sermon of the morning. This has given the congregation a chance to get back at the preacher, for the pastor and people to exchange views on the questions of life and religion, a chance for both sides to be heard, a chance for the pastor to clear up some things misunderstood in the sermon, or to defend his position when controverted, but best of all it has been a good homelitic training for the preacher.

We also organized last Oct. a Men's Liberal Club, in the church which has held monthly sessions during the year devoted to the discussion of civic, social, and ethical questions, and this club has been attended during the year by from sixty to one hundred men. The Men's Liberal Club also conducted under its auspices a very successful lecture course for the purpose of presenting our Unitarian message to the general public. We had lecture-sermons in this course from five of our ablest men, namely Revs. R. W. Boynton, Minot O. Simons, Chaplain U. G. B. Pierce, Jenkin Lloyd Jones, Dr. A. R. Crapsey, and we also had in the course Rev. R. J. Campbell, the Theological Progressive in the Congregational body of London, England. Every number in the course was attended by the full capacity of the church.

Our annual birthday banquet overflowed our quarters this year and had to be seated at first and second sittings at the close of which the two groups were gathered in the church auditorium where the address of the evening was delivered by Rev. Chas. E. Snyder, of the Northside Church, Pittsburg.

The Church entertained the Meadville District Conference in April, and we had two splendid days which greatly helped our cause. We had also in April a series of literary and psychological lectures delivered by Rev. B. Fay Mills, of Chicago. We have held a number of socials, and home talent entertainments during the year.

The attendance at the regular church services both morning and evening has been practically double that of previous years, and for six consecutive Sunday nights in Mid-Winter we had theatre meetings at which the attendance ranged from seven hundred to eleven hundred people.

We have received into our church eighty-

two new members during the last year, the Sunday School has increased in members, the Woman's Alliance has nearly -doubled its membership, and both organizations have done splendid work during the year. We have greatly strengthened our financial condition, reduced our church debt by several hundred dollars, kept up with our current expenses, and secured increased pledges for next year.

We have won to our fellowship so many new people and our attendance has kept up so well into the early Summer months that the Trustees of the Church have decided to keep the Church open during July and August by securing supplies while the pastor is on his vacation.

We have distributed at our church door pulpit, and in our Post Office Mission work, and in other ways, 22,000 pieces of our Unitarian literature sent out by the Boston office during the last fourteen months, and this has meant a wide distribution of our message in this whole region.

As a church we have led the way in many progressive movements in our city, through the pastor as chairman of the Social Service committee we have opened the Public School Buildings to the people as social centres, and we have carried out a splendid program for the social, intellectual, and moral improvement of the people. Mr. Byrnes, is chairman of the Chamber of Commerce committee for the Federation of All the Charities of the City, we have our members in the playground movement, the city planning movement, the Associated Charities, the Humane Society, the Chamber of Commerce, the Hamit Hospital, the Home for the Friendless, and many others of the social service organizations in our community. One of our members Mrs. R. C. Stevens, was elected last Fall as the first woman in our city to membership on the Public School Board, and she has already in many ways proved an efficient and progressive member of that body. The pastor has recently delivered the commencement address at Blue Ridge College, in Union Bridge, Maryland, and he has appeared as speaker and supporter of many an important occasion and movement in and around his own city.

So we are winning our way to a larger power and greater influence by the merits of our gospel, and the practical usefulness of our church.

———o———

—Young People's Day at The Weirs is Friday, August 9; and the committee in charge has arranged for a meeting in the grove at half-past one o'clock in the afternoon, with addresses by the president of the Young People's Religious Union, Rev. Dudley Hays Ferrell, by a former president, Mr. Percy A. Atherton, and also by a past director, Hon. Sanford Bates, the subjects to be pertinent to young people and their work. These gentlemen are all well known to our Unitarian young people and will have some things to say of vital interest to our cause. At seven o'clock, in the Hotel Weirs, a musicale will complete the day's programme.

THE NEW YORK LEAGUE.*

THE New York League of Unitarian Women held its final meeting for 1912, in Hackensack, N. J., on May 3, 1912. The day was fine and many New York women journeyed over to the pleasant town and church and were well repaid. Mrs. Gilson, the retiring president, was in the chair. The treasurer, Mrs. Griffin, made a detailed report of the finances of the anniversary dinner and the fund for the advertising propaganda. Mrs. Davis, the corresponding secretary, made an earnest appeal for more liberal donations, and the collection of the day was given for that purpose.

The speaker for the philanthropic committee was Miss Anderson, of Newark, N. J., who is making a specialty of teaching deficient children. She said 2% of the children were feeble minded and that segregation was not enough, an institution was needed where the instructor might have more complete supervision over the pupil, and it might receive the special, individual instruction and medical treatment required. Miss Anderson's paper brought forth considerable discussion in which she joined most effectively.

The principal address of the day was given by Mr. Edward J. Mehren, manager for Mr. Harrington Emerson. Mr. Mehren's address was most instructive and received with much satisfaction. He treated the subject in its broad phases and explained in just the right way for clear understanding the fundamental principles modifying this great endeavor of efficiency of management. He said deficient workmen make it just as impossibe to raise the standard of a manufacturing plant as dedeficient children in school retard the whole class.

The first object of the effort is to eliminate waste and second to better industrial conditions. The development and installation of automatic machinery had been well attended to but the human element of the perfect workman had been overlooked. Twenty-five years ago Mr. Frederick Taylor saw the lack of the fundamental principles being applied to all industries. Mr. Mehren defined efficiency management as the relation between an equitable standard and actual achievement. It is an erroneous impression that the aim is to produce greater output for that is not the criterion. It is true, however, that the strenuous man is not always the effiicent man and much effort does not imply much result. It is an injustice to speak of efficiency as a speeding up of the human being for it is not. Saving is accomplished by improving conditions not by increasing human toil.

It is the work of the engineer of efficiency to introduce general universal, principles, not cut and dried systems. The manager of a

*Editor's Note:—This report which was crowded out of its proper place in our June issue is here published because of its peculiarly interesting value.

plant must be actuated by ideals—back of a perfectly adapted equipment there must be a strong personality. Altruistic, broad guiding principles must underly all action. He first analyzes conditions as he finds them, sees that the machinery in all its parts is in perfect order. Then he gives his attention to the worman, makes a minute study of each movement and sees that the work is done with the minimum of effort and time. And this supervising requires great common sense and judgment on the part of the manager. He must avail himself of competent council and must maintain strong discipline. Then, too, the workman must have a fair deal and receive some just reward for his efficiency.

Mr. Mehren made an appeal to the women to spread the doctrine and to remember that it links up with philanthropy. The man must be made to feel that he is something more than a machine, and that when his work is good his wages will be higher. There will be a natural adjustment of good work, good wages, and the cost of living, because of the saving of waste of every kind.

The afternoon was taken up by the business meeting—three hundred and sixty-two paid-up members were reported. The annual reports of the officers of the League and all the branches were received and the newly elected officers were installed. Much regret was expressed because of the retirement of Mrs. Gilson from the presidency, and a hearty welcome extended to Mrs. Donnell the new president.

MY MAN.

Erect, in regal dignity, akin to God he stands:
The image of his Maker and behold his wondrous hands.

Intelligence shines in his face and visions something more;
"My Man" contains the Future; he develops from the core.

Dominion, augured on his brow is witnessed o'er the world;
He dominates earth, air and sea and has our planet whirled.

He dominates the grass, the grain, all fruits and beauteous flowers;
He's dressing Eden's garden now, and best of all—it's ours.

Subduing and replenishing cannot content his soul—
The index finger of that fist points to a higher goal.

Responsible, he suffers pain for every wrong he's done,
He knows God's balances are sane and won't give ten for one.

He realizes what it is to live, nor fears to die,
Because he trusts God's purpose is to lead from earth to sky.

He notes the thought of honest minds from ages past till now
Concerning human destiny—Salvation—when, and how.

He notes the sinner's warning clear from Scripture, it is said,
About a place deep under here—where—dying—none are dead.

Nor can they die how-e'er they try—not e'en by suicide—
They're shut up there in Satan's care—Forever to abide.

Eternal Life with pangs of Death eternal piercing through
The Soul God gave of His own breath—My Man says—"That's not true."

Responsible he takes the lash for every error done
And straightly will a balance smash—that strikes back ten for one.

Now, call him Plato, skeptic, fool, it is not he alone
Who begs that Jesus' Golden Rule be mottoed on God's throne.

JOHN D. GAGE.

THE WEIRS MEETINGS.

On Sunday, August 4, Rev. E. J. Prescott will preach at Laconia in the forenoon. Rev. Thomas Van Ness will preach at the Weirs in the afternoon and evening of the same day. During the week Rev. Albert Lazenby will lecture on "International Peace," "Robert Burns," and "Robert Browning." Rev. George L. Thompson will speak on "International Peace," and Mr. Robert H. Magwood on "Temperance." There will be a Ministers' Conference, addressed by Rev. Henry H. Barber, D. D., and others; a Conference of Alliance Workers, conducted by Mrs. Alma Faunce Smith; a Young People's Religious Union "field day," with addresses by Rev. Dudley Hayes Farrell, Hon. Sanford Bates, and Mr. O. Arthur McMurdie; and a meeting in the interest of social justice, with address by Rev. Alson W. Robinson. There are to be two stereopticon lectures, one by Rev. Henry G. Ives, on "Palestine," and one by Mrs. Caroline B. Lawrance, on "Japan." A concert under the auspices of the Young People's Religious Union and several prayer and praise services are also on the programme.

The Sunday School Institute consists of two courses of lectures given in the forenoons from Monday, August 5, to Saturday, August 10. One course will be given by Mrs. Caroline C. Barney, State Supervisor of Universalist Sunday-schools in Massachusetts, the subjects being "The Child," "The Use of the Story," "The Teacher's Training," and "The School," The other course will be by Rev. William I. Lawrance, comprising expository readings of each of the three Biblical books, Genesis, Isaiah, and the Acts, and two Round-table Conferences.

THE WEATHERCOCK ON THE STEEPLE.

Indicating how the wind sits in the world of religious thought.

DR JUAN ORTS, formerly a Roman Catholic priest and Franciscan friar, declares that less than 4% of the Spanish people go to confession, less than 2% of the French, and not more than 5% of the Italians. Inasmuch as the Roman Church teaches that there can be no salvation without absolution, and no absolution without confession of sin, this is an astonishing revelation of the weak hold which the church has upon these people. Dr. Orts believes that more than 90% of Catholics do not even pretend to fulfil many of the fundamental requirements of the church. Even more interesting is his statement that there is a more fundamental unity in Protestantism, in spite of its sectarian divisions, than in Roman Catholicism, and that the differences between Presbyterians and Methodists and Episcopalians are in reality less bitterly divisive than those which separate the Jesuits from the Franciscans or Dominicans within the Roman fold.

A difficult situation, reminiscent of racial trouble in this country, has arisen in the Dutch Reformed Church in South Africa, the largest and strongest denomination in the South African Union. Until recently each of the four provinces of the Union has had its own separate and self-governing Dutch Reformed Church, but at the last session of Parliament a bill was passed legalizing the union of the several synods in one body for the whole country. Now it happens that in the southern province, that containing Capetown, there are few native blacks, the prejudice against them is slight, and they are frequently admitted to membership in the Dutch Reformed Church. In the northern provinces, however, where the blacks are numerous, there is a feeling of racial antagonism much like that existing in our own Southern States, and the blacks are there refused membership in white churches. In the discussion over the Church Union Bill the question arose whether churches in the northern provinces should have the right to refuse admission to duly accredited black members from the southern churches. The bill as passed practically gave the northern churches this right to draw the color line in Christianity. One of the speakers who opposed such action pointed out that in this matter the Christian church stood below Mohammedanism; that one reason why Islam was making such prodigious gains among the blacks in Africa was because it drew no color line, admitting every man as a brother on an equality with the Sultan himself, so far as the rights of public worship were concerned. It should be said to the credit of the Roman Catholic church in this country that it is the one church in our Southern States which resolutely refuses to draw any color line in the house of God. And one wonders what would happen here if Moslem propaganda should be introduced among our negroes, with reports of the advantages it offers to the African blacks.

A BILL to disestablish the Anglican Church in Wales will be an important part of the legislative program to be presented this spring to the House of Commons by the liberal government in England. Though its details have not been definitely announced the proposed bill has already been bitterly attacked by Anglican adherents both in England and in this country. They consider the policy of disestablishment an attack upon religion, and the disendowment features they call robbery. As a matter of fact, however, the Church of England has never been anything more than a foreign church imposed upon Wales, supported by tithes which are a lien on the land. The Welsh are temperamentally a religious folk. The "dissenting chapels" are well attended, and have been ever since the great Evangelical revival in the Eighteenth Century, but the established church, though it has social prestige and the tithes to give it moral and financial support, has less than 200,000 communicants out of a population of two millions. Furthermore, though a large proportion of the Welsh still habitually speak their own tongue, and some are almost ignorant of English, the Anglican Church conducts almost all its services in English. Indeed, two of the four deans associated with the Welsh Cathedrals are said not to know any Welsh at all. Disestablishment will simply mean withdrawing certain special privileges from this foreign and unpopular church. Disendowment does not mean the confiscation of the church property. All gifts and bequests made to the Anglican Church since 1662,—the year when the present Prayer Book was adopted and the Nonconformists were driven out,—will remain church property, together with the church edifices. Endowments of an earlier date may perhaps be apportioned out among the different denominations, and the tithes, or taxes hitherto going into the church treasury, will be devoted to undenominational plans for social advancement. In other words there will be no alienation of money from religious or social purposes, but rather a re-apportionment with due regard to the ecclesiastical affiliations and present needs of the Welsh people. From the liberal point of view such a program is both sensible and generous, and the resentment of the Anglican party appears chiefly to be the wrath which a privileged class feels when unearned but long enjoyed advantages are withdrawn from it.

—Rev. Sydney B. Snow has resigned the pulpit of the church in Concord, N. H., to accept the position of associate minister in King's Chapel.

NEW BOOKS.

THE BURDEN OF POVERTY: WHAT TO DO: by Charles F. Dole. New York; B. W. Huebsch, 124 pp. 50 cents net.

We can best reveal something of the soul of this inspiring little volume—(which is preeminently a matter of soul in every way)—by two or three quotations taken from its different parts. First, let this passage stand as directing text: "The real poverty is to have no vision, no faith, no infinite hopes, no gladsome good-will welling up in one's heart, no communion with the spirit of the universe, no secret of life, strong to overcome sorrow and death." Let this text be followed by this illumination: "Nevertheless, there is one impressive fact that deserves to be noted. This fact is that in every class of society there are fortunate individuals conducting their lives normally and intelligently, who are happier and better off than the group to which they belong, with the expenditure of much less income than others use. It is evidently possible to bring such a secret of homly wisdom and moral elasticity to bear against the pressure of poverty as not to be crushed by its weight. Our hope for mankind lies in this fact not less than in the expectation to learn to effect a more generous distribution of the product of human labor." Nearer the end of the book we find in a discussion of Socialism which is not unreservedly sympathetic these words: "The hopeful motive of Socialism is its humanity. It is a form of the religion of pity and sympathy. It sees the present frightful waste of life. It aims to undo heavy burdens, and it thus often shows a fine enthusiasm," and a little later, this follows: "Now I say if we want Socialism by gradual approach, by the ways of rational opportunism, and by the laws of evolution, by education, and the incoming of the social spirit, we shall get—not perhaps what we dream—but what the world needs and deserves, and we shall get it fast enough so. But if we expect it 'over night,' if we insist on our particular brand of Socialism, we shall never see it....Revolutionary Socialism is not yet within sight, whereas the world is crying out for the spirit of Socialism, which is nothing less than the perfectly wonderful faith in the brotherhood of man. Give us this spirit and we will trust it to build whatever social structure may more efficiently express it."

All these of course are the words of a religious optimist of insistent idealisms. But they are not the words of a merely serene optimist who blinks at the tragic facts of present social conditions. Dr. Dole deals very frankly with present economic evils. The titles of his chapters give evidence of his pragmatic concreteness of interest. Modern Poverty: The Causes of Poverty: the Present Industrial System; the Injustices which the Poor Suffer; Socialism and its Difficulties; a Social Program; The Control of the Land; a Dream; The Practical Question. These indicate no evasion of real evils for ideal visions. Dr. Dole's "Social Program" has certainly most suggestive phrases; and his insistence on a readjustment of land tenure after the Single Taxers' program as an essential beginning of all reforms, certainly does not lack in explicitness. But he is dealing always with poverty not chiefly in its materialistic aspects but in its reaction on character and life. It is all religion,—though not conventional religion. Note the exhilirating significance of this passage: "All our faith in human progress, a marvelous faith, or in the improvability of man rest back on the same profound propositions How can you possibly demonstrate the idea of the endless progress of mankind? Any form of working Socialism either rests upon these ideas, and is therefore a religion, or else it rests merely upon force and numbers, and is doomed to go the way of all things that rest only on force. Brains will always circumvent and manage numbers and force. Can you convert the brains to go in the way of religion? This is the biggest problem that ever religion faced. It is almost a new problem, for it is only lately that man has been able to formulate the true significance of religion in terms at once rational for the intellect and practical for the conduct of the daily life....Meanwhile we are learning almost a new truth about religion. We are finding out that its evidence lies not in rhapsodies and ecstacies to be felt only by the few, but rather in life experiences, to be worked out in this actual world, where true men get their daily bread by the Golden Rule, where they can establish government and maintain and defend nations only on the spiritual principles of brotherhood, where the burning questions of human betterment and uplift are forever rising and trying our mettle." Which is all just what we would expect from Dr. Dole, whose little book on The Burden of Poverty ought to be a text-book in every liberal Sunday School.

WINDOW FOR THE CHURCH OF THE MESSIAH.

A beautiful memorial window, the gift of Mrs. William Loomis in memory of her husband, was placed in the Church of the Messiah, New York, a few months ago, depicting the Indictment of Jesus before Pilate.

The design is by Frederick Stymetz Lamb, and the work was executed in the Lamb studios, New York.

The figure of the bound Christ stands meekly in conscious innocence before the man who as supreme, held his fate and life in his hands; and the calm dignity of the face of the prisoner contrasts remarkably with the haughty and contemptuous look on the face of Pilate who might well have just asked the pregnant question "What is Truth?"

The interior of the Judgment Hall is felicitously reproduced compelling thought to center on the two figures in the great drama being enacted.

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FOR the religion of the spirit, as distinguished from the religion of authority, whether of pope or book, of priest or synod. They accept "truth for authority, not authority for truth," and believe in the never ceasing revelation of God to man in all lands and ages.

For freedom of thought and word, believing that freedom and truth go ever hand in hand. Therefore they do not attempt to prescribe the belief of either their ministers or their laymen, nor do they fear diversity of opinion as incompatible with unity of spirit.

For the fuller realization of the divine in the universe and in the heart of man. They believe that God is Infinite Spirit, the source of all life and truth, and that something of the nature of God may be apprehended by study of humanity, and of the world about us.

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